THREE SERMONS MADE BY Mr. HENRY SMITH.

I. *The Benefit of Contentation.*
II. *The Affinitie of the Faithfull.*
III. *The loſt ſheepe is found.*

LONDON,
Printed for IOHN SMETHVVICK, and are to be ſold at his ſhop in Saint *Dunſtans* Church-yard.
1637.

8.

THREE SERMONS MADE BY Mr. HENRY SMITH.

I. The Benefit of Contentation.
II. The Affinitie of the Faithfull.
III. The lost Sheepe is found.

LONDON,
Printed for IOHN SMETHVVICK, and are to be sold at his shop in Saint Dunstans Church-yard.
1637.

THE BENEFIT OF CONTENTATION.

1 TIMOTH. 6. 6.

Godlineſſe is great gaine, if a man be content with that hee hath.

BEcauſe when we preach, we know not whether we ſhall preach againe; my care is, to chooſe fit and proper Texts, to ſpeak that which I would ſpeak, and that which is neceſſary for you to heare. Therefore, thinking with my ſelfe what doctrine were fitteſt for you, I ſought for a Text which ſpeaks againſt covetouſneſſe, which I may call the Londoners ſinne. Although God hath given you more than other, which ſhould turne covetouſneſſe into thankfulneſſe: yet as the Ivie groweth with the Oak, ſo covetouſneſſe hath grown with riches: every man wiſheth the Philoſophers ſtone, and who is within theſe walls that thinks he hath enough, though there bee ſo many that have too much? As the Iſraelites murmured as much when they had *Manna*, as when they were without it, *Exod.16.2.* ſo they which have riches covet as much as they which are *Num.11.4.* without them: that conferring your minds and your wealth together, I may truly ſay, this City is rich, if it were not covetous. This is the Devill which bewitcheth you, to think that you have not enough, when you have more than you need. If you cannot chooſe but covet riches, I will ſhew you riches which you may covet, *Godlineſſe is great riches.* In which words, as *Jacob* crayed of his Wives and his Servants *Gen. 35.4.*

to give him their Idols, that he might burie them; so *Paul* craveth your covetousnesse, that he might burie it; and that ye might be no losers, he offereth you the vantage, in stead of gaine, he proposeth great gaine. *Godlinesse is great gaine:* as if he should say, will you covet little gaine before great? you have found little joy in mony, you shall find great joy in the holy Ghost: you have found little peace in the world, you shall finde great peace in conscience. Thus seeing the world strive for the world, like beggers thrusting at a dole, Lawyer against Lawyer, Brother against Brother, Neighbour against
1 *Reg.* 21. 4. Neighbour, for the golden Apple, that poore *Naboth* cannot hold his own, because so many *Achabs* are sick for his Vineyard: when he had found the disease, like a skilfull Physician, hee goeth about to pick out the greedy worme which maketh men so hungry, and setteth such a glasse before them that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Pallace, and a plough seeme as goodly as a Diadem that he which hath but twenty pounds, shall be as merry as he which hath an hundred; and he which hath an hundred, shall be as jocond as he which hath a thousand; and he which hath a thousand, shall be as well contented, as hee
Dan. 1. 12. which hath a million: even as *Daniel* did thrive with water and poulse, as well as the rest did with their wine and junckets. This is the vertue and operation of these words: if you heare them with the same spirit that *Paul* wrote them, they will so work upon your hearts, that you shall go away every
Luke 19. 8. man contented with that which hee hath, like *Zacheus*, which before hee had seene Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his mind was set upon giving: this was not the first day that *Zacheus* seemed rich to others, but this was the first day that *Zacheus* seemed rich unto himselfe, when riches seemed dung, and godlinesse seemed riches. Christ doth not will others to give
Mat. 19. 21 all their goods away to the poore, as he bad the young man, to see what he would do; but hee which forbad him to keep his riches, forbiddeth us to love riches, and makes our riches seeme poverty. When ye contemn riches, ye shall seeme

rich

rich, because no man hath enough, but he which is contented: but if ye covet, and grone, and thirst, as *Jacob* gave *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may give you riches, but he saith, *you shall not be satisfied*. For ye will be covetous until ye be religious. He that will have contentation, must leave his covetousnesse in pawn for it. This is the spirit which we should cast out; if we will leave but this one sin behinde, you shall depart out of this Church like *Naaman* out of *Jordan*, as if you had been washed, and all your sinnes swept away, like the skales from *Pauls* eyes. For what hath brought Vsury, and Simony, & Bribery, & cruelty, and subtilty, and envie, & strife, & deceit into this City, and made every house an Inne, and every shop a Market of oathes, and lies, and fraud, but the superfluous love of mony? Name Covetousnes, and thou hast named the mother of all these mischiefs, other sins are but hirelings unto this sin, usury, and briberie, and Simonie, & extortion, & deceit, and lies, and oathes, are factors to Covetousnesse, and serve for Porters to fetch and bring her living in: As the Receiver make a thiefe, so Covetousnesse makes an usurer, and extortioner, and deceiver, because she receiveth the booty which they steale. Even as *Rachel* cryed to her husband, *Give mee children or else I die*, so Covetousnes cryeth unto usurie, and bribery, and Simony, and cruelty, & deceit, and lies, *Give me riches or else I die*. How they may save a little, and how they may get much, & how they may prolong life, is every mans dreame from Sunne to Sunne, so long as they have a knee to bow unto *Baal*: so many vices bud out of this one, that it is called, *The root of all evill*, as if we would say, the spawne of all sinne. Take away covetousnesse, and hee will sell his wares as cheap as he: he will bring up his children as vertuously as he: he will refuse bribes as earnestly as hee: hee will succour the poore as heartily as hee: hee will come to the Church as lightly as hee. If yee could feele the pulse of every heart, what makes *Gehezi* take the bribe which *Elisha* refused, what makes *Demetrius* to speake for Images, which *Paul* condemned, what makes *Nabal* denie *David*

Gen 49 4.

2 *King* 5. 14.

Act. 9. 18.

Gen. 30. 1.

Rom. 11.

1 *Tim* 6. 10

2 *King.* 5. 11.

Acts 19 4.

1. *Sam.* 25.

that which *Abigail* gave him? what makes *Judas* grudge the oyle which *Mary* tendred? nothing but covetousnesse. When thou shouldest give, shee saith it is too much: when thou shouldest receive, she saith it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldest repent, shee saith it is too soone: when thou shouldest
Exod. 5. 6. heare, she saith it is too far: like *Pharaoh*, which found one businesse or other to occupie the Iewes when they should serve God.

Thus every labour hath an end, but covetousnesse hath none; like a suiter in Law, which thinkes to have an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his adversary hath to his land: so he which is set on coveting, doth drink brine which makes him thirst more, & sees no haven till he arrive at death; when he hath lied, he is ready to lie againe: when he hath sworne, hee is ready to sweare againe: when he hath deceived, he is ready to deceive againe: when the day is past, hee would it were to begin againe: when the Terme is ended, hee wisheth it were to come againe: and though his house be full, and his shop full, and his coffers full, and his purse full; yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the food which she findeth. The Lyon doth refresh himselfe with the prey that he taketh but the covetous man lieth by his money, as a sick man sits by his meat, and hath no power to taste it, but to look upon
2. Reg. 7. 2. it: like the Prince to whom *Elisha* said, *That he should see the corne with his eyes, but none should come within his mouth.* Thus the covetous man makes a foole of himselfe. He coveteth to covet: he gathereth to gather: he laboureth to labour: he careth to care: as though his office were, to fill a coffer full of Angels, and then to die like an Asse which carrieth treasure on his back all day, and at night they are taken from him which did him no good but load him. How happie were some, if they knew not gold from lead? *If thou be*
Prou. 9. 12.

wise

wise (saith *Salomon*) *thou shalt be wise for thy selfe:* But hee which is covetous, is covetous against himselfe. For what a plague is this (unlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping (as though he should doe nothing but gather in this world, to spend in the next) unlesse he bee sure that hee should come againe when hee is dead, to eate those scraps which he hath gotten with all his stirre? Therefore covetousnesse may well be called Misery, and the covetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which love money better than themselves: but this is the judgement of God, that they which deceive others deceive themselves, and live like *Cain*, which was a vagabond upon his owne land, so they are beggers in the midst of their wealth; for though they have understanding to know riches, and a mind to seeke them, & wit to find them, and policie to keepe them, and life to possesse them; yet they have such a false sight and bleare eye, that when their riches lie before them they have poverty, and he which hath not halfe so much, seemes richer than they: Will you know how this comes to passe? To shew that the covetous men belong to hell, they are al like hell while they live. Hell is never filled, and they are never satisfied, but as the Horse-leach cryeth give, give, so their hearts cry, bring, bring: & though the tempter should say to him, as he said to Christ, *All these will I give thee*, yet al wil not content them, no more than Heaven contented him. But as the Glutton in Hell desired a drop of water, and yet a river would not satisfie him: for if a drop had been granted him, hewould have desired a drop more, and a drop to that: so they will lie, and sweare, & deceive for a drop of riches. The devill needs not offer them all, as he did to Christ, for they will serve him for lesse, but if hee could give them all, all would not content them, more than the world contented *Alexander*. For it is against the name and nature of covetousnes to be content, as it is against the name & nature of Contentation to be covetous.

Gen. 4. 14.

Pro. 30. 15.

Mat. 4. 9.

Luke 4. 6.

Luk. 16. 24.

tous. Therefore one saith, That no mans heart is like the covetous mans heart, for his heart is without a bottom.

A Prentice is bound but for nine yeeres, and then he is
Gen. 5. 15. free, but if the covetous man might live longer than *Methuselah*, yet they would never be Free-men, but Prentices to the world, while they have a foot out of the grave.

1 Pet. 5. 8. It is a wonder to see: as the Devill compasseth about, seeking whom he may devoure, so men compasse about, seeking what they may devoure; such love is between men and
Prov. 1. 13. mony, that they which professe good will unto it with their hearts, will not take so much paines for their life, as they take for gain. Therfore no marvell, if they have no leisure to sanctifie themselves, which have no leisure to refresh themselves. Christ knew what he spake when he said: *No man*
Mat. 6. 24. *can serve two Masters* (meaning God, & the world) because each would have all. As the Angel and the Devill strove for
Iude 9. the body of *Moses*, not who should have a part, but who should have the whole, so they strive still for our soules, who
1 Joh. 2. 15. shall have all. Therefore the Apostle saith, *The love of this world is enmity to God.* Signifying such emulation between these two, that God cannot abide the world should have a part, and the world cannot abide that God should have a part. Therefore the love of the world must needs be enmity to God, and therefore the lovers of the world must needs be enemies to God: and so no covetous man is Gods servant,
Ephes. 5. 5. but Gods enemy. For this cause covetousnesse is called Idolatry, which is the most contrary sinne to God, because as treason sets up another King in the Kings place, so Idolatry sets up another God in Gods place.

This word doth signifie, that the covetous make so much of mony, that they even worship it in their hearts, & would do as much for it as the Idolaters do for their Idols. *Paul* seeing such sins committed, and such paines taken for gaine; thought with himselfe, if they could be perswaded, that *godlinesse is gaine*, it is like that they would take as much paines for godlinesse as they did take for gaine. Therfore he taketh upon him to prove this strange Paradox, That godlinesse

is

is gaine, against all them in the verse before, which hold, that gaine is godlinesse. These two opinions are very contrary, and heere are many against one. A man would think that *Paul* should be very eloquent and sharp witted; and that he had need to use some Logick, for hee hath chosen a hard Text, What, *Paul*, will you prove that *godlines is gaine*? You shall have moe opponents against you than *Michaiah* had when he forbad *Achab* to fight. If you had taken the former verse which saith that *gaine is godlinesse*, then you should have had matter and examples enough, the Merchant, & Mercer, and Lawyer, and Landlord, & Patron, and all would come in and speak for gaine, as the Ephesians cryed for *Diana*: but if you will be crosse to all, and preach, *godlinesse is gaine*, to them which count gaine godlinesse, men will think of you as *Festus* did, that you speak you know not what. These lessons are for *Paul* himselfe. As Christ saith, *All do not receive this word*, so all do not count this gaine, but losse: we count him rich that hath his barnes full like the churle, his coffers full like the glutton, his table full like *Belteshar*, his stable full like *Salomon*, his grounds full like *Job*, his purse full like *Cræsus*. You speak against your Master, for Christ sent word unto *John*, that the poore receive the Gospell, as tho the godly were of the poorer sort: and *David* calleth the wicked rich, *they prosper and flourish*, saith hee, their seed blasteth not, their Cow casteth not; as if he should say, It is not as you take it, *Paul*, that godlinesse doth make men rich: for this I have observed in my time, that the wicked be the wealthiest: and good *Lazarus* is the poore man, and wicked *Dives* is the rich man. Againe, we reade that the Officers were asked, which of the Pharisees, or of the Rulers, did follow Christ, yet these were counted rich men, though they had no godlinesse: and if you should examine your selfe, it seemes you were no rich man for all your godlinesse, when you did work with your hands for your living; therefore if godlinesse be such gaine, how happeneth it that your share is no better? So they which are like *Nicodemus* (when Christ saith that they must be born again) think that they can have

1 Reg. 22. 7

Act. 19. 28.

Act. 26. 24.

Mat. 19. 11
Luk. 12. 18
Luk. 16. 14
Dan. 5. 1.
1 Reg. 4. 26.
Iohn 1. 3.
Luke 7. 28.

Psal 73. 3. 12.

Luk. 16. 19, 20.
Iohn 7. 48.

1 Thes. 2. 9.

Iohn. 3. 4.

RO-

no other meaning, but that they must returne into their mothers wombe; and when he calles himselfe bread, that hee must needs meane such bread as they dine with. As the
Iohn 6. *Iewes*, hearing the Prophets speak so often of Christs Kingdome, and call him a King, looked for a temporall King,
Mat.20.20 that should bring them peace, and joy, and glory, and make them like Kings themselves: so the carnall eares, when they heare of a kingdome, and treasures, and riches, strait their minds run upon earthly, and worldly, and transitory things, such as they love, to whom *Paul* answereth, as Christ answered his Disciples, *I have another meat which*
Iohn 4.32. *you know not of:* so *there are other riches which you know not of:* I said not, that godlinesse is earthly, or worldly, or transitory gaine, but *great gaine.*

He will not onely prove godlinesse to be *gaine*, but *great gaine:* as if he should say, more gainefull than your wares, and rents, and fines, and interests, as though he would make the Lawyer, and Merchant, and Mercer, and Draper, & Patron, and Landlord, and all the men of riches believe, that godlinesse will make them rich sooner than Covetousnesse.
Abac. 1.5. I feare this saying may be renewed, *If a man tell you, ye will*
Psal. 14.2. *not beleeve, &c.* As the Lord looked down upon the earth, to
& 53.2. see if any did regard him, & said, *There is not one:* so this sentence may goe from Court to City, from City to Country, and say, there is scarce one in a town that will subscribe unto it. *Many* (said *David*) *aske who will shew us any good?* meaning riches, and honour, and pleasure which are not good. But when he came to godlines it selfe, he leaves out *Many*, and prayeth in his one person, *Lord lift thou up the light of thy countenance upon us*, as if none would joyne with him. *Yet wisdome is justified by her owne children*, & the godly count *godlines gaine:* to make us love godlines, he calleth it by the
Mat 11.19 name of that wee love most: that is, *gaine.* As the Father
Luke 1.51, calleth his Son which he would love more than the rest, by his owne name, to put him in mind of such a love as he beareth to himselfe. Here we may see that God doth not command men to be godly, only because it makes for his glory,

but

but becauſe godlineſſe is profitable to us. For godlineſſe is not called *gaine*, in reſpect of God, but in reſpect of us: it is gaine to us, but it is duty to him. So it is called a health in reſpect of us, becauſe it is the health of our ſoules: ſo it is not called a *kingdome* in reſpect of God, but in reſpect of us, becauſe we are intituled to the Kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodneſſe of all is found in godlinſſe, and therefore godlineſſe is called by the names of thoſe things that men count beſt, to ſhew that the godly are as well, as merry, as content with their love towards God, and Gods love towards them, as other are with health, and wealth, and pleaſures. Therefore it is ſaid of the godly, *The feare of the Lord is his treaſure.* Therefore (ſaith *Jeremy*) *The Lord is my portion*, as though he deſired nothing elſe, and therefore it is ſaid of *Moſes*, *That he eſteemed the rebuke of Chriſt greater riches, than all the treaſures of Egypt.* If croſſes be riches, as *Moſes* thought, what riches are in godlineſſe? But is this all the harveſt? ſhall godlineſſe bee all the godly mans riches? Nay (ſaith *Paul*) *Godlineſſe hath the promiſe of this life, and of the life to come*, that is, the godly ſhall doe well in heaven and here too. And therefore Chriſt ſaith, *Firſt ſeeke the kingdome of God, and all the reſt ſhall be caſt upon you*; even as the ſheaves fell before *Ruth*, ſo riches ſhall fall in your way as they did to *Abraham*, and *Lot*, & *Jacob*, & *Job*, & *Joſeph*: riches were caſt to them they knew not how; but as if God had ſaid, *Be rich*, and they were rich ſtraight. For all good things were created for the good, and therefore they are called *good*. Becauſe the good God created them for good men to good purpoſe, therefore as *Jacob* got the bleſſing, ſo hee got the inheritance alſo: to ſhew that as the faithfull have the inward bleſſing, ſo they have the outward bleſſings too, when they are good for them. For (ſaith *David*) *They which ſeeke the Lord ſhall want nothing that is good.* Now God knoweth better than wee what is good for us, as the nurſe knoweth better than the child when the milke is ready for it. Therefore Chriſt ſaith, *Your heavenly father knoweth what*

Prov. 3 8.
Mat. 6.33.
Eſa 11.26. *Lam.*3.24.
*Heb.*11.26
1 *Tim.* 4.8.
*Mat.*6.33.
*Ruth.*2.16.
*Gen.*27.8.
*Pſal.*34.10
Mat. 6.32.

you

you have need of: he saith not, that *wee know what wee have need of*, but *that our Father knoweth*: as if hee should say, when you have need of health, your Father will send you health; when you have need of riches, your Father will send you riches; when you have need of liberty, your Father
Mat.7 11. will send you liberty: for he saith not onely, *that our Father knoweth what we have need of, but that he will give us the things which we need.* Therefore as children take no care for their apparrell what cloathes they shall weare, nor for their victuals, what meat they shall eat, but leave this care for
Mat 6.31, Psal.34.10. their Father, so saith Christ, *Take you no care, for my Father careth for you.*
& 23.5. He was not content to call *Godlinesse gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more than *Gaine*: riches, and better than riches: a Kingdome, and greater than a Kingdome. As when the Prophets would distinguish betweene the Idoll gods, and the living God, they call him the
Deut.10.17 *great God*: so the gaine of Godlinesse is called *great gaine*.
Mar.4.7. The riches of the world are called earthly, transitory, snares,
1 Tim.6.9. thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest love of men
Phil.3 9. from them, the holy Ghost brings them in with these names of disdaine, to disgrace them with their loves: but when he comes to godlinesse, which is the riches of the soule, he calleth it great riches, heavenly riches, unsearchable riches,
Prov. 34.9 everlasting riches, with all the names of honour, and all the
Prov 4.9. & 13. names of pleasure, & all the names of happines. As a woman
Pro.8.11. & 8. trims and decks her selfe with an hundred ornaments, only to make her amiable, so the holy Ghost setteth out godlines with names of honour, and names of pleasure, and names of happinesse as it were in her Iewels, with letters of commen-
Cant. 4.1. dation, to make her be beloved. Lest any riches should compare with godlines, he gives it a name above other, and calleth it *great riches*, as if he would make a distinction between riches and riches, betweene the gaine of covecousnesse, & the gaine of godlinesse, the peace of the world, and the peace of conscience, the joy of riches, and the joy of the holy Ghost.

The

The worldly men have a kinde of peace, and joy, and riches. But I cannot call it *great*, because they have not enough, they are not contented as the godly are, therefore only godlinesse hath this honour, to be called *great riches*. The gaine of covetousnesse is nothing but wealth, but the gaine of godlinesse is wealth, and peace, and joy, and love of God, and the remission of sinnes, and everlasting life. Therefore only godlinesse hath this honor, to be called *great gaine*. Riches makes bate, but godlinesse makes peace: riches breeds covetousnesse, but godlinesse brings contentation: riches makes men unwilling to die, but godlinesse makes men readie to die: riches often hurt the owner, but godlinesse profiteth the owner and other. Therefore, only godlinesse hath this honour, to bee called *great riches*. Such gaine, such joy, such peace is in godlinesse, and yet no man covets it: and this is the quality of vertue, it seemeth nothing unto a man untill he hath it, as *Salomon* saith of the buyer, while he is in buying, hee dispraiseth the thing which he buyeth, and saith, *It is naught*, it is not worth the price which ye aske; but when hee hath bought it, so soone as he is gone, hee boasteth of his pennie-worths, and saith it is better than his money. So godlinesse, before a man hath it, he saith it is not worth his labour, and thinkes every houre too much that he spendeth about it; but when hee hath found it, hee would not lose it againe for all the world, because he is now come to that, which followeth, to *be contented with that he hath*. Heere *Paul* sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pounds, nor twentie pounds, but with that he hath: and there is great reason why he should so: because no man knoweth what is fit for him so wel as his carver. And therefore every one should esteeme so reverently of God, that hee think nothing better for him (for the time present) than that which God measureth forth unto him. For when Christ had no mony, he was contented; and when he wanted mony to pay tribute, he sent for no more than he needed: he might have commanded 20. pounds as well as 20. pence. But to shew, that wee should desire no more than will serve

Gen 13.6.

Pro. 20 14

Mat. 17. 27

our

out turne, hee would have no more than ſerved his nature. Now, becauſe Contentation is of ſuch a nature, that it can pleaſe it ſelfe with poverty, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (ſaith *Paul*) wee owe to godlineſſe, becauſe it is not poſſible for a wicked man to be contented; for as he is not ſatisfied with ſinne, ſo is he ſatisfied with nothing. Riches come, and yet the man is not pleaſed: libertie comes, and yet the man is not pleaſed: pleaſure comes, and yet the man is not pleaſed; untill God come, and then hee
Pſal. 23. 5. ſaith, *My cup is full. Shew us thy Father* (ſaith *Philip*) *and*
Iohn 14. 7. *it ſufficeth.* Nay, ſhew us thy truth, and it ſufficeth. *Now my*
Luk. 12. 19. *ſoule* (ſaith the churle) *take thy reſt*: nay, now my ſoule take thy reſt, for thou haſt laid up for many yeares. The godly man hath found that which all the world doth ſeek, that is, *Enough*. Every world may be defined, and every thing may be meaſured, but *Enough* cannot be meaſured or defined, it changeth every yeare: when we had nothing, we thought it *Enough*, if we might obtaine leſſe than we have: when wee came to more, we thought of another *enough*: now we have more, wee dreame of another *enough*; ſo *enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it ſeemes to quench, ſo *riches* come as though they would make a man contented, and make him more covetous. Therefore ſeeing contentation was never found in riches, *the Apoſtle teacheth to ſeek it in godlines, ſaying, Godlines is riches*, as though it did not only make a man contented, but make a man contented with it ſelfe. He ſpeaks as though hee had found a new kind of riches, which the world never thought of, that are of ſuch a nature, that they will ſatisfie a man like the water that Chriſt ſpake of, *he that drinks*
Iob 4. 13. *of this water ſhall thirſt no more*: ſo they that taſte of theſe riches, ſhall covet no more: but as the holy Ghoſt filled all the
Acts 2. 2. houſe, ſo the grace and peace, and joy of the holy Ghoſt filleth all the heart; that as *Joſeph* had no need of *Aſtronomie*,
Gen 44. 15. becauſe he had the ſpirit of prophecie; ſo he which hath Contentation, hath little need of riches: hee thinks not of the

Philo-

Philosophers stone, nor the gold of *Ophir*, nor the mines of *India*, but he hath his *quietus est*, without suit of Law; for he retaineth a peace-maker within, which would make all Lawyers Preachers, if men were so wise to take counsell of it. 1 Reg. 9. 25

When the law is ended, if the man be not content, he is in trouble still: when his disease is cured, if he be not content, he is sick still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though he be in law, and sickneſſe, and poverty, and bondage, yet if hee be content, he is free, and rich, and merry, and quiet, even as *Adam* was warme though he had no clothes. Gen. 1. 25.

Such a commander is Contentation, that whereſoever she setteth foot, an hundred blessings wait upon her: in every diseased she is a Physician, in every strife she is a Lawyer, in every doubt she is a Preacher, in every griefe shee is a Comforter, like a sweet perfume which taketh away the evill scent, and leaveth a pleasant scent for it. As the Vnicornes horne, dipped in the Fountaine, maketh the waters which were corrupt and noysome, cleare and wholsome upon the sudden; so, whatsoever estate godlineſſe comes unto it, saith like the Apostles, *Peace be to this house*, peace be to this heart, peace be to this man. Luke 5. 9.

I may liken it to the five loaves and two fishes, wherewith Christ fed five thousand persons, and yet there were twelve baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they have but little for themselves, yet they have something for other, like the Widdowes Mite, that they may say as the Disciples said to CHRIST, they want nothing, though they have nothing. Contentation wanteth nothing, and a good heart is worth all. For if shee want bread, shee can say as Christ said, *I have another bread*; if shee want riches, she can say, I have other riches: if shee want strength, shee can say, I have other strength; if shee want friends, shee can say, I have other friends. Thus the godly finde all Mar. 12. 41. Luk. 22. 35. Iohn 4. 32.

with-

within, that they seek without. Therefore if you see a man contented with that he hath, it is a great signe that godlinesse is entred into him, for the heart of man was made a Temple
1. Cor 3.16. for God, and nothing can fill it but God alone. Therefore
Phil. 4.11. *Paul* saith after his conversion, that which hee could never say before his conversion, *I have learned to be content*. First he learned godlinesse, then godlinesse taught him contentation. Now (saith *Paul*) *I have learned to be content*: as though this were a lesson for every Christian to learne, *to be content*. For thus hee must think, that as God said to *Moses* when hee
Deut. 3.26. could not obtaine leave to go to *Canaan*: *Let this suffice thee to see Canaan*: so, whatsoever he giveth, he gives this charge
Ier. 10.19. with it, *Let this suffice thee*. As *Ieremie* saith, *This is my sorrow, and I will beare it*, so thou must say, This is my portion, and I will take it. This is the signe, whether godlinesse be in a man, if he have joy of that which he hath: for things which God giveth to the righteous, *Paul* saith, that hee giveth
1. Tim. 6.17 them to *enjoy*, that is, if he have much, hee can say with *Paul*,
Phil 4.12. *I have learned to abound*; if hee have little, he can say with *Paul*, *I have learned to want*; that is, if hee have much, as *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*, yet it
Iob 1.21.11. cannot corrupt his minde, but as the net was full of Fishes, and yet not rent, because they cast it in at Christs command: so, though the godly man bee full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because hee remembers, that these things were
Hest. 1.14. given him to doe good; as *Hester* thought of her honour;
2. Reg 4.7. for if wee have little, it is like the little oyle which served
Psal. 37.16. the Widdow as little as it was. *A little to the righteous* (saith David) *it is better than great wealth to the ungodly*: for when a man hath found the heavenly riches, hee careth not for earthly riches, no more than he that walks in the Sun, thinks whether the Moone shine or no, because hee hath no need of her light. Therefore we conclude with Christ, *Blessed are*
Mat 5.6. *they which thirst after righteousnesse, for they shall be satisfied*: not they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied, but

thirst

thirst more, as the ambitious, voluptuous, and covetous do: but *they that thirst after righteousnesse, shall be satisfied*, albeit they have no riches, nor honour, nor pleasure. If yee aske like the Virgin, *How can this be?* I answer: Even as *Adam* was warme without clothes, so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednesse, so long as he was innocent: but when hee began to rebell, then began hee to want clothes: so though a man be poore, yet he sees not his povertie, so long as he is contented: but when he begins to covet, then hee begins to want riches, and from that day the curse (in the first of *Aggeus*, Verse 6.) takes hold on him: *Yee eat, but yee have not enough: ye drink, but ye are not satisfied: ye clothe your selves: but ye are not warme.* Indeed the covetous man seemes to draw the world to him with cords, his coffers are of Loadstones, his hands like nets; his fingers like lime twigs: there it comes, and there it comes, one would think this man should be happy one day. *Gen. 2. 16.*

When the churles barnes were full, hee bade his soule take rest, thinking to gaine rest by covetousnesse, that he might say, Riches gaine rest, as well as Godlinesse: but see what happened: that night, when he began to take his rest, riches, and rest, and soule, and al, were taken from him. Did hee not gaine faire? would he have taken such paines, if he had thought of such rest? Covetousnesse may gaine riches, but it cannot gaine rest: ye may think like this churle, to rest, when your barnes, and shops, and coffers are full: but ye shall find it true which *Esay* saith, *There is no rest to the ungodly*: therefore the wise man, to prevent all hope of rest, or honour, or profit by sinne, speakes as though he had tried, *A man cannot be established by iniquitie.* Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or usury which is iniquitie. Therefore blessed is the man whom godlinesse doth make rich: *for when the blessing of the Lord maketh rich*, saith *Salomon*, *hee doth add no sorrow to it*, but: saith he, *the revenews of the wicked is trouble*; as though his mony were care. Wherefore *Luk.* 12. 16 *Esa.* 48. 22 *Pro.* 12. 3.

let Patron, and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, *which theefe, nor moath, nor canker can corrupt*: these are the riches at last, that we must dwell with, when all the rest, which we have lied for, and sworne for, and fretted for, and cousened for, and broken our sleep for, and lost many Sermons for, forsake us, like servants which change their masters: then Godlinesse shall seem as great gaine to us as it did to *Paul*: and he which loved the world most, would give all that he hath for a dramme of faith, that he might be sure to go to Heaven, when he is dead, though he went towards Hell so long as he lived.

Mal. 3. 14. Here then is an answer to them which aske, *What profit is it to serve God?* How happie was *Barzillai* that would
2 *Sam.* 19. 33. not be exalted? what quiet had the Shunamite which ca-
3 *Reg* 4. 13. red not for preferment? when did the Disciples seeme so
Luke 5. 11 rich, as when they were willing to leave all? This shall be your gaine, when you are usurers of Godlinesse. Is not the word gone forth yet, which hath killed covetousnesse, that I may end my Sermon? Either you goe away contented, or you goe away condemned of your owne conscience: before you were vext with covetousnesse, but now the world shall vexe you too: for you shall never covet, nor lie, nor deceive hereafter, but a Sergeant shall arrest you upon it, and some sentence which you have heard, shall gnaw you at the heare with a *memorandum* of hell, that ye shall wish, O that I could abandon this sinne, or else, that I had never heard that warning, which makes it a corrasive unto me before I can leave it: if they which are greedy still, could see what peace and rest, and joy goe home with them that are contented, though they may say with *Peter, Gold and silver have*
Acts 3. 6. *I none*, every man would be a suiter to Godlinesse that hee might have the dowry of Contentation.

If any here be covetous still, let him alwayes think, why
Psal. 119. *David* prayeth, *Turne my heart to thy law, and not to covetousnes*: he might have named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as covetousnesse when.

when it came upon him: he saith, *Turne my heart unto thy law and not to covetousnesse*, as though a man could not bee covetous, and have any leisure to thinke upon any good. But as *John* baptized with water, so I can but teach you with words. *Luke* 3.

Now you have heard what Contentation is, you must pray to another to give it unto you. It is said of this Citie, that many Citizens of *London* have good wils, but bad deeds; that is, you doe no good untill you die. First ye are ungodly, that you may bee rich: and then you part from some of your riches, to excuse for some of your ungodlinesse. It may bee that some here have set downe in their wils, when I die, I bequeath an hundred pounds to a Colledge, and an hundred pounds to an Hospitall, and an hundred gownes unto poore men. I doe marvell that you give no more when you are at that poynt: for *Judas*, when he died, returned all againe: so yee die, and thinke when yee are gone, that God will take this for a quittance. Be not deceived: for God doth not looke upon that which yee doe for feare, but upon that which yee do for love: if yee can finde in your heart to doe good while you are in health, as *Zacheus* did, then God hath respect to your offering: but before, God hearkens how ye give your riches; first hee examines how ye came by them: for a man may be hang'd for stealing the money which he gives to the poore, because if he should count godlinesse gaine, much more should hee care to gaine by godly meanes. Thus you see the fruits of godlinesse, and the fruits of covetousnesse, to stay *Balaams* posting for a bribe, and the sons of *Zebedeus* suing for preferment, lest seeking for Asses, they lose a better kingdome than *Saul* found. If you be covetous, ye shall never have enough, although you have too much: but when ye pray, *Thy Kingdome come*, ye shall wish, *my kingdome come.* If ye bee godly, yee shall have enough, though yee seeme to have nothing, like to the *Smyrnians*, of whom God saith, *I know thy poverty, but thou art rich.* Therefore what counsell shall I give you; but as Christ counselled his Disciples, *Be* *Mat.* 27.1. 2 *Cor.* 9. 7. *Luk.* 19. 8. *Num.* 22.17 1 *Sam.* 10.1 *Luk.* 11.2. *Revel.* 2. 9.

Phil. 4, 12. *not friends to riches, but make you friends of riches*, and know this, that if ye cannot say as *Paul* saith, *I have learned to be content*, godlineſſe is not yet come to your houſe; for the companion of Godlineſſe is Contentation: which, when ſhe comes, will bring you all things. Therefore as Chriſt ſaith,

Iohn 8, 36. *If the Son make you free, you ſhall be free indeed*: ſo I ſay, if Godlineſſe make ye rich, ye ſhall be rich indeed. The Lord Iesus make ye doers of that ye have heard.

Amen.

FINIS.

THE

THE AFFINITIE OF the FAITHFVLL.

Luke. VIII.

19. *Then came to him his Mother and Brethren, and could not come neere him for the preasse.*

20. *And it was told him by certaine, which said: thy Mother, and Brethren, stand without, and would see thee.*

21. *But he answered and said unto them, My Mother, and Brethren are those which heare the Word of God, and doe it.*

HEre is Christ preaching, a great preasse hearing, his Mother and his friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them which heare the word of God and doe it. When Christ was about a work and many were gathered together to heare him, the Devill thought with himselfe, as the Priests and Saduces did in the 4. of the *Acts*: If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children: therfore devising the likeliest policie to frustrate and disgrace but one of his Sermons, thereby to make the people unwilling to heare him againe: As he set *Eve* upon *Adam*, and made *Iobs* wife his instrument, when he could not hit it himselfe: so he sendeth Christs Mother, and putteth in the minds of his Kinsmen to come unto him at that instant, when hee was in his holy exercise, and call upon him while hee was preaching, to come away, and goe

Gen. 3. 6.
Iob. 2. 9.

goe with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might goe away empty, and say where they came: We heard the man which is called *Jesus*, and he began to preach unto us, with such words, as though hee would carry us to heaven: but in the midst of his Sermon, came his *Mother, and Brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they were come, suddenly he brake off his Sermon, and slipt away from us, to goe and make merry with them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leave off speaking, as they thought he would: but, as if God had appointed all this, to credit and renown him, that which was noised here to interrupt his Doctrine, he taketh for an occasion to teach another Doctrine, that there is a neerer conjunction betweene Christ and the Faithfull, than betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *Mother* and *Brethren* are come to speak with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God, and doe it*, as if he should say, I have a Mother indeed which brought me forth, but in respect of them which *heare the word of God and doe it*, shee is like a Step-mother, and these are like a naturall Mother.

With this wise answer, hee quieted the Auditors, and made them heare him better than they did before. For now they thought with themselves, what man is this, which loveth us more than his Mother? his Mother called him, and yet hee would not goe from us; his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood up, as it were, in an indignation against Satan, and said: Satan, this Sermon was not begun for thee, neither shall it end for thee: this work was not done for my Mother, neither shall it be left for my Mother. Thus hee caught the devill with his owne bait, and made his people more loving and attentive towards him,

by

by that which Satan thought to disgrace him. Hee was so armed with the Spirit, that let the devill tempt him, or the woman tempt him, or Princes tempt him, as all is one.

Here are two doubts, the first is the difference betweene the Evangelists: for *Matthew* saith, that one brought this message, *Mark* and *Luke* attribute it to moe: both may stand, for the word which his Mother gave of calling him forth, was received of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noysed it first, and many may be said to bring this message, because many noised it after. *Mat.12.37* *Mark.3.31* *Luk.9.20.*

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speake with thee.* You must understand, that they which are here called Christs Brethren, were his Cosins by the Mothers side: that is, her Sisters children, for there were three *Maries*, and these three were sisters, *Mary* the Virgin, *Mary* the Mother of *James*, and *Mary* the Daughter of *Cleophas*, whose Sonnes these were: their names were *James*, *Joseph*, *Judas*, and *Simon*: and they are called the Lords Brethren, because they were Kin unto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esau* and *Jacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Jewes are called Brethren, because they were of one Country: Brethren by Consanguinity, so all are called Brethren which are of one Family, and so *Abraham* called *Lot* his Brother, and *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinity, because they were of one Family. *Gen.27.30* *Deut.15.1.* *Gen.13.8.* *Gen.12.13.* *Matth.23.*

Now, when his Mother and his Brethren, were come to see him, it is said, that they could not come neere him for the preasse. Here were Auditors enow, Christ so flowed now with Disciples, that his mother could have no room to heare him: but after a while it was low water againe. When the

Mat. 26. 31 Shepherd was ſtrucken, the ſheep were ſcattered: when he preached in the ſtreets, and the Temples and the fields then many flocked after him; but when hee preached upon the Croſſe, then they left him, which ſaid they would never forſake him; then there was a great preaſe to ſee him die, as there was heere to heare him preach. And many of theſe which Mat. 27. ſeemed like brethren & ſiſters, were his betrayers and accuſers, and perſecutors: ſo inconſtant are we in our zeale, more than in any thing elſe. Thus much of their comming and calling to Chriſt now, to the doctrine which lieth in it.

Here bee two ſpeakers, one ſaith, *thy Mother, and thy Brethren are come to ſpeak unto thee:* The other ſaith, *Thoſe are my Mother & Brethren which heare the word of God and do it.* The ſcope of the Evangeliſt is this: Firſt, that Chriſt would not hinder his doctrine, for Mother, or Brethren, or any Kinſman: Then to ſhew that there is a neerer conjunction between Chriſt and the Faithfull, than the Mother and the Sonne. The firſt is written for our comfort; Exod. 20. Touching the firſt, he which teacheth us to honour our Fa- Luke 2. 46. ther and Mother, doth not teach heere to contemne Father and Mother, becauſe he ſpeaks of another Mother, for it is ſaid, *that he was obedient to his Parents.* This he ſheweth, when being found in the Temple amongſt the Doctors, he left all, to go with his Mother, becauſe ſhe ſought him; ſo he honoured her, that he left all for her. This he ſhewed againe at his death, being upon the Croſſe, he was not un- Iohn 19. 26. mindfull of her: for pointing unto *John*, hee ſaid, *Mother, behold thy Sonne*: and pointing unto her, hee ſaid; *Behold thy Mother:* ſo he commended her to his beloved Diſciple before hee died. Therefore, this is not a doctrine of diſobedience, but a rule how to obey. As hee taught his Diſciples Mat. 22. 21 to give unto *Caeſar*, that which is *Caeſars*, and to *God*, that Luk. 20. 25 which is *Gods*: ſo he teacheth us here, to give unto Parents, Mat. 19. that which is Parents, and to the Lord, that which is the Exod. 20. Lords. When God ſaid, *Honour thy Father and thy Mother*. hee did not give a commandement againſt himſelfe: and therefore he ſaith, *Honour me*, before he ſaith, *Honour them*.

The

The first Commandement is, *Honour God*: the fift Commandement is, *Honour thy Parents*, lest you should honour your Parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when he denyed his Mother that one thing which she asked, he sheweth, that the Mother should not be obeyed in all things. When Christ said: *You have but one Father and Master*, hee speaks of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the giver of our Faith, and the Master of our Religion. 2 *Reg.* 2. 20. *Mat.* 23. 9.

When *Paul* said, *Children obey your Parents in the Lord*, he meanes not that we should obey them against the Lord. As when he saith, *Obey Princes for conscience sake*, he meaneth not that wee should obey them against conscience. Therefore when it commeth to this, that the earthly Father commandeth one thing, and the heavenly Father commandeth another thing; then as *Peter* answered the Rulers, so mayst thou answer thy Parents, *Whether is it meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much unto thee, as thy hand, or thine eye. *Ephes.* 6. 1. *Rom.* 13. 5. *Act.* 4. 19.

In *Matthew* 19. A man must forsake his Father and his Mother to dwell with his Wife. In *Luke* the 16. he must forsake Father and Mother, and Wife, to dwell with Christ: For, *He which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple.* Shewing that our love towards God should bee so great, that in respect of it, our love toward men should bee but hatred. Thus he which obeyed his Parents more than we, yet would have some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authority over us. *Luke* 14. 26.

As

As none but God ſpeaks alwayes right, ſo none but God
Gen.6.2. muſt alwayes be obeyed: we are not called only *the Sonnes of men*, but we are called *the ſonnes of God*. Therfore as Chriſt
Iohn 2. anſwered his Mother, when ſhe would have him turne water into wine, *Woman, what have I to doe with thee?* ſo wee ſhould anſwer Father & Mother, and Brethren, and Siſters, and Rulers, and Maſters, and Wife too, when they wil us to doe that which is not meet, *What have I to doe with you?* For to leave doing good, and doe evill, were not to turne water into wine, but to turn wine into water. *Peter* was not Satan: but when hee tempted Chriſt like Satan, Chriſt anſwered
Mat 15.23 him as he anſwered Satan, *Come behind me Satan:* ſhewing that wee ſhould give no more attention unto Father or Mother, or Maſter, or Wife, when they tempt us to evill, than we would give unto Satan, if he ſhould tempt us himſelfe

Three things children receive of their Parents, Life, Maintenance, and Inſtruction. For theſe three, they owe other three: for life, they owe love; for maintenance, they owe obedience; for inſtruction, they owe reverence: For life, they muſt be loved as Fathers; for maintenance, they muſt be obeyed as Maſters; for inſtruction, they muſt be reverenced as Tutors. But as there is a King of Kings, which muſt be obeyed above Kings, ſo there is a Father of Fathers, which muſt be obeyed above Fathers: therefore ſometimes you muſt anſwer like the Sonne, when he was bid to goe into his Fathers Vineyard, *I will goe:* and ſometime you muſt anſwer as Chriſt anſwered, *I muſt go about my Fathers buſineſſe.*

When two milch Kine did carry the Ark of the Lord to
1 Sam. 6. 10. *Bethſhemeſh*, their Calves were ſhut up at home: becauſe the Kine ſhould not ſtay, when they heard their Calves cry after them: ſo when thou goeſt about the Lords buſineſſe, thou ſhalt heare a cry of thy Father and thy Mother, and thy Brethren, and thy Siſters, and thy Kindred to ſtay thee, but then thou muſt think of another Father, as Chriſt thought of another Mother: and ſo as thoſe Kine went on till the Lord brought them where the Ark ſhould reſt, ſo thou ſhalt goe on, till the Lord bring thee where thou ſhalt reſt. It is better

to flie from our friends, as *Abraham* did, than to ſtay with ſome friends, as *Samſon* did with *Dalila*. *Gen.11.3. & 12.11, Iude 16,14 &c.*

I may ſay, beware of kinſmen, as well as our Saviour ſaid *beware of men*, for this reſpect of couſenage made *Eli* his Sonnes Prieſts: and this reſpect of couſenage hath made many like Prieſts in England: this reſpect of couſenage hath made *Samuels* ſonnes Judges, and this reſpect of couſenage hath made many like Judges in England: this reſpect of couſenage brought *Tobias* into the Levites Chamber, and this reſpect of couſenage hath brought many Gentlemen into Preachers livings, which will not out again. As Chriſt preferred his ſpirituall Kinſmen, ſo wee preferre our earthly Kinſmen. Many priviledges, many offices, and many benefices, have ſtooped to this voyce; thy Mother calleth thee, or thy Kinſmen would have thee. As this voice came to Chriſt while hee was labouring, ſo many ſuch voices come to us while we are labouring. One ſaith, Pleaſure would ſpeak with you: another ſaith, Profit would ſpeak with you: another ſaith, Eaſe would ſpeak with you: another ſaith, a Deanery would ſpeak with you: another ſaith, a Biſhoprick would ſpeak with you: another ſaith, The Court would ſpeak with you. 1 *Sam.2.* 1 *Sam 8.1.* *Neh.13.4.5*

When a man is in a good way, and ſtudieth the Scripture to be a teacher of the Church, a voyce commeth to his eare, as this came to Chriſts, and ſaith: Thy friends would have thee ſtudy the Law, for by Divinity thou ſhalt attaine to no preferment, and thine owne flock will vex thee, or the Biſhop will ſtop thy mouth. This wind ſometime turneth *Jonas* his ſailes from *Ninivie* to *Terſhiſh*, and makes him burie his talent. *Ionas 1.*

If he be a Divine already, & preach his conſcience, a voice commeth unto him again, as this did to Chriſt, & ſaith, Thy friends would have thee to be quiet, or there be ſpies which do note what thou ſaiſt; or, there be fellowes that lie in wait for thy living; ſo ſometimes with a little intreaty, he beginneth to draw up his hand, & lay his finger upon his mouth, and preach peace, when he is ſent with warre. Thus we are tum-

cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; even of them sometime, which should incourage us: and therefore as Christ saith, *Beware of men*, so say I, Beware of Kinsmen.

So soone as the children be borne, their Parents bring
Mat. 19. 14 them to the Temple, and baptize them, and offer them to God: but so soone as they be able to serve him, they tempt them away from him to Law, or Physick, or Merchandise, or Husbandry, and had rather they should be of any Tribe,
Numb. 3. 6, 7, 8. than of the Tribe of *Levi*, which serveth in the Temple. He which will be hindred shall have blocks enow: but we must learn to leap over all, as Christ leaped over this. If wee should *leave Father, and Mother, and Wife, and Children for Christ*, much lesse should we care for labour, or losse, or shame, or trouble, or displeasure, for we should adventure these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Here is a Genealogie of Christ, which *Matthew* and *Luke* never spake of. As Christ saith: *I have another bread which you know not*: so he saith: *I have other Kinsmen which you know not.*

2 John 1. S. *John* writing to a Lady, which brought up her children in the feare of God, calleth her the elect Lady, shewing that the chiefest honour of Ladies, and Lords, and Princes,
Acts 17. 11 is to be elect of God. S. *Luke* speaking of certaine *Bereans*, which received the word of God with love, cals them *more noble men than the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *John* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those only he saith. *These are my Mother and my Brethren, which heare the Word of God and do it.*

Rom. 9. 8. As *Abrahams* children are not counted after the flesh, but after the Spirit: So Christs kindred are not counted after
Gen. 1. the flesh but after the Spirit; for the flesh was not made
Heb. 11. 9. after the Image of God, but the Spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now

God,

God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Esau* was not blessed because he was of *Isaacks* flesh: but *Iacob* was blessed, because hee was of *Isaacks* Spirit. As wee love in the flesh, so Christ loveth in the Spirit: therefore he calleth none his *Kinsmen*, but them *which heare the word of God, and doe it.* *Gal. 4. 28. 29.*

It seemeth that *Paul* thought of this saying, when as hee said, *Till Christ be formed in you:* If Christ be formed in us, as *Paul* saith, then we are Christs *Mother:* every one which will have Christ his Saviour, must be Christs *Mother.* The Virgin asked the Angel, *How she could beare Christ, seeing she had not knowne a man.* So you may aske how you can beare Christ, seeing he is borne againe already. *Galat. 4.* *Luke 1.24.*

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the Faithfull are his Mother by his Spirit: The Holy Ghost conceived him in her, the holy Ghost doth conceive him in them: hee was in her wombe, and he is in their hearts: she did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may bee called, *The Temple of the Holy Ghost*, which is the third Person: so it may be called, the wombe of the Sonne, which is the second Person. *Mat. 25.* *Luke 21.* *2. Cor. 3. 16.*

Before these words it is said, that Christ asked, *Who are my Brethren?* as if he should say, You think that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, *which heare the word of God and do it.* To shew that Christ loveth us with an everlasting love; hee sheweth that hee doth not love us for any temporall things, but for that which indureth for ever.

If Christ loved us as *Isaac* loved *Esau*, for venison, then we might misse the blessing as *Esau* did. But as *Iohn* saith, *He loveth in the truth:* so Christ loveth in the truth. To love in the truth, is the true love. Every love but this, at one time or other, hath turned into hatred: but the true love *Gen. 25. 28.*

over-

overcommeth hatred, as the truth overcommeth falſehood.

Now for this love; Chriſt cals them by all the names of love; his Father, and his Brethren, and his Siſters. In *Rom.* 6 they are called *his ſervants*; if that be not enough, in *Iohn* the fifteenth they are called *his friends*; if that bee not enough, in *Luke* the foure and twentieth, they are called *his brethren*; if that be not enough, in *Mark* 3 they are called *his children*; if that be not enough, here they are called *his mother*; if that be not enough, in *Canticles* the fift, they are called *his ſpouſe*: to ſhew that he loveth them with all love; the Mothers love, the Brothers love, the Siſters love, the Maſters love, and the Friends love.

If all theſe loves could bee put together, yet Chriſts love exceedeth them all; and the mother, and the brother, and the ſiſter, and the child, and the kinſman, and the friend, and the ſervant, would not doe and ſuffer ſo much among them all, as Chriſt hath done and ſuffered for us alone. Such a love we kindle in Chriſt, when we *heare his word, and doe it*, that we are as deare unto him, as all his kindred together.

Now as we are his mother, ſo ſhould wee carry him in our hearts as his mother did in her armes. As wee are his brethren, ſo we ſhould prefer him, as *Joſeph* did *Benjamin*. As we are his Spouſe, ſo we ſhould embrace him, as *Iſaac* did *Rebecca*: if thou be a kinſman, doe like a kinſman. Gen. 43. 43.

Now we come to the marks of theſe kinſmen, which I may call the Armes of his houſe. As Chriſt ſaith, *By this all men ſhall know my Diſciples, if they love one another*: ſo he ſaith, by this ſhall all men know my kinſmen; *if they heare the word of God, and doe it.*

As there is a kindred by the Fathers ſide, and a kindred by the mothers ſide: ſo there is a kindred of hearers, and a kindred of doers. In *Matth.* it is ſaid, *He which heareth the will of my Father, and doth it*: here it is ſaid, *He which heareth the word of God, and doth it*: both are one: for his word is his will, and therefore it is called his will, *Pſal.* 119.

As

As he ſpake there of doing, ſo he ſpeaks here of a certaine rule, which he cals, *the word of God*, whereby all mens workes muſt bee ſquared: for if I do all the works that I can to ſatisfie anothers will or my owne will, it availeth me nothing with God, becauſe I do it not for God. Therefore he which alwaies before followed his owne will, when hee was ſtricken down, and began to repent himſelfe, he preſently cryed out, *Lord, what wilt thou have me to do?* As if he ſhould ſay, I will do no more as men would have me, or as the Devill would have mee, or according as the fleſh would have me, but as thou wouldeſt have me. So *David* prayed, *Teach me, O Lord, to do thy will*, not my will: for we need not to bee taught to do our owne will, no more than a Cuckoo to ſing cuckoo, her owne name. Every man can goe to hell without a guide. *Acts 9.*

Here is the rule now: if you live by it, then you are kin to Chriſt. As other kindreds go by birth and marriage, ſo this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they *which heare and do*, are called his mother, which is the neereſt kindred of all. Therefore if you have the deed, then are you kin indeed: there is no promiſe made to hearers, nor to ſpeakers, nor to readers; but all promiſes are made to beleevers or to doers.

If you aske God, who ſhall dwell in the holy mountaine; he ſaith, *The man which walketh uprightly*: here are none but doers. *Pſal. 15. 2.* If you aske Chriſt, who ſhall enter into the kingdome of Heaven, he ſaith, *Not they which cry Lord, Lord* (though they cry twice Lord) *but they which do the will of my Father*: here are none but doers. *Mat 7. 21.* If you aske him againe, how you may come to Heaven; hee ſaith, *Keep the Commandements*: here are none but doers. If you aske him againe, who are bleſſed; he ſaith, *Bleſſed are they that heare the word of God, and do it*: here are none but doers. *Luke 18.* If you aske an Angel, who are bleſſed; he ſaith, *Bleſſed are they which keep the words of this Book*: here are none but doers. *Revel. 22. 7.* If you aske *David*, who are bleſſed; hee ſaith,

*Psal.*106.3 saith, *The man is blessed which keepeth righteousnesse*: here are none but doers. If you aske *Salomon*, who are blessed; he saith, *The man is blessed which keepeth the law*: here are none but doers. If you aske *Esay*, who are blessed; he saith, *He which doth this is blessed*: here are none but doers. If you aske *James*, who are blessed; he saith, *The doer of the word is blessed in his deed*: here are none but doers. The blessing and doing run together.

Esay 50.2. *Iam.* 1.25. *Mat.*7 21. *Rom.*2.13.

Lest any man should look to bee blessed without Obedience, Christ calleth Love the greatest commandement: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience all were to no end.

When *Michah* had got a Levite into his house, *Now* (saith he) *I know the Lord will be good unto me, seeing I have a Levite in my house*: so, many think, when they have gotten a Preacher into their Parish, Now the Lord will bee good unto us, now Christ will love us, now wee are good sonnes, seeing wee maintaine a Preacher amongst us. But *Michah* was not blessed for a Levite, nor you for a Preacher: but as you would have us to doe as we teach, so God would have you to doe as you heare: for you shall be no more saved for hearing, than we are for speaking.

Iudg 17.8.

When God created the tree, hee commanded it to bring forth fruit: so, when hee createth faith, hee commandeth it to bring forth workes, and therefore it is called a lively faith. When our Saviour would prove himselfe to *John*, to be the true Messias indeed, he said to his Disciples, *Tell Iohn what things you have heard and seene*; not only heard, but seene: so if wee will prove our selves to be Christs Kinsmen indeed, we must work that which may be seene, as well as heard. *Iohn* was not only called, *The voyce of a cryer*, but *a burning Lamp*, which might bee seene: so all which are crying voyces, must be burning Lamps.

*Gen.*1. *Mat* 11 4. *Luk.*7. 22. *Mat.*3.3.

Iames doth not say, Let me heare thy faith, but *Let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on workes, that the world may see it. *The works which I doe* (saith Christ) *beare*

Iam 2.18. *Gen.*18, 2.

witnesse

witnesse of me: so the works which we doe, should beare witnesse of us: Therefore Christ linketh Faith and Repentance together, *Repent and beleeve the Gospel, Marke* 1. 15. Therefore I conclude, *That which Christ hath joyned, let no man separate, Marke* 10. 9.

Thus have I shewed you Christs preaching, a great preasse hearing, his friends and kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see what a spite the Devill hath to hinder one Sermon: therefore no marvel though he cause so many to be put to silence: no marvell, though he stand so against a learned Ministery; no marvel though he raise up such slanders upon Preachers: no marvell though hee write so many bookes against the Christian Government in the Church: no marvell though he make so many non-residents: no marvell though he ordaine so many dumbe Priests: for these make him the god of this world; the devill is afraid that one Sermon will convert us, and wee are not moved with twentie: so the devill thinketh better of us than we are.

Againe, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master which tempteth, or wife which tempteth. As Christ would not know his *Mother* against his Father: so thou shouldest not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife, against God.

If the mothers suit may be refused sometime, a Noblemans Letter may bee refused too: hee that can turne his hinderance to a furtherance, as our Saviour did here, maketh use of every thing. Againe, by this you may learne, how to choose your friends. As Christ counted none his kinsmen, but such as *heare the word of GOD, and doe it*: so wee should make none other familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly

his kinſmen; be they never ſo poore, and wee ſcorne to call the poore our kinſmen, be they never ſo honeſt; ſo proud is the ſervant above his Maſter. Againe, by this you ſee how Chriſt is to be loved: for when he calleth us his mother, he ſhewes us the way to love him as a mother; for indeed he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boaſting of kindred is cut off. Glory not, in that thou haſt a Gentleman to thy Father, glory not that thou haſt a Knight to thy brother, but glory, that thou haſt a Lord to thy brother. Hee which calleth *Abraham* his father, friend in hell, becauſe God was not his father. If *Mary* might not be proud of ſuch a Sonne as Chriſt, much leſſe may you bragge of any friend, or ſonne that you have.

Againe, by this you may know, whether you be kin to Chriſt: as thoſe Prieſts were ſhut out of the Temple which could not count their genealogie from *Aaron*, ſo they ſhould bee ſhut out of Heaven that cannot reckon their pedegree from Chriſt. Here are the Armes now, whereby you may ſhew of what houſe you come; *If you heare the word of God and doe it*: then Chriſt ſaith unto you as he ſaid unto them: *Theſe are my Mother, and my Brethren, and my Siſters*: You women are his *Siſters*, and you men are his *Brethren*: If you be Chriſts *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *Heires*, for all Gods *Sonnes* are called *Heires*, *Rom.* 8.7.

Laſtly, by this you may know the Devils kinſmen, and therefore Chriſt ſaith, *You are of your father the Devill*, ſhewing that the Devil and the wicked are as neere kin, as Chriſt and the faithfull.

Iohn 8.48.

Now, as *David* ſaith, *Seemeth it a light thing unto you to bee the ſonne of a King, ſeeing I am a poore man, and of ſmall reputation?* So may I ſay, ſeemeth it a light thing to you, to bee the Sonnes of the King of Kings, ſeeing you are poore men, and of ſmall reputation? it is counted a great honour to *Abraham*, *Iſaac*, and *Jacob*, that God was not aſhamed to bee called their God: What an honour then is this, that God is not aſhamed to be called our Father? nay our Brother?

1. *Sam.* 18.13.

Heb. 11.19.

If

If the Israelites had such care to match with the servants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich kinsmen, or great marriages: here is a greater than *Salomon*, marry thou him. This kinsman of ours is now gone up into Heaven, that we may have a friend in Court.

Joseph desired the Butler to remember him when he stood before *Pharaoh*, and he forgot him, though he had pleasured him. But a theefe desired Christ to remember him, *when he came into his Kingdome*, and he received him into Paradise the same day, though he had alwayes offended: to shew that though we have beene as bad as theeves, yet we may have hope in Christ. Therfore, now we may conclude; You have heard the word, if you goe away and doe it, then you are the *Mother, Brethren* and *Sisters* of the heavenly King:

Gen. 40. 14. *Gen.* 43. 14. *Luke* 23. 42.

to whom with the Father and the Holy Spirit,
be all praise, majestie and dominion,
now and evermore.
Amen.

FINIS.

THE

The Declaration of Henry Smith, *to the Lord Judges, how he found, and how he left* Robert Dickons.

When I came first to Mansfield with your Honours Precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold unto death.

HE said that hee had seene three visions by an Angell; which shewed him strange things, promised him rare gifts, and powers to come.

He said that this Angel called him Elias, whereupon he affirmed that the Prophecie of Malachy remaines to be fulfilled in him.

He said that the Angel told him, that hee should bee a Leaper two yeere, and a Bondman eight yeeres.

He avouched, that his Father should bee cast over into ignorance, and that all he had should perish.

He avouched, that there should be neither battell nor dearth in his Country for eight yeeres, which is the time of his service.

He pretended that after two yeeres, his time should come to preach, and that no man should be able to confound him.

But before I left him (as the Word of God doth alwayes exercise his naturall power) he pronounced before us all, Now I am converted by Scripture: whereupon he requested me to set downe his recantation, which he uttered in these words.

The Confession of *Robert Dickons*, upon the first dayes Examination.

I Did beleeve my visions to be true before I heard the Scriptures prove the contrary, and now I esteeme them but a delusion of Satan. Therefore I desire to be set to learning, for my owne salvation, and for the edifying of my Brethren. Witnesses Will. Dabridgecourt Esq; Henry Smith, Edward Immins, Will. Whaly, Hugh Peace *his Master, and a number mee.*

Robert Dickons.

This (I trust) he spake unfainedly: And for so much as his desire to learne is commendable, and his gifts not common to men of

his

his degree, as your wisdome shall better see if you talke with him alone. I leave this motion to your Honours good consideration, which can best judge how to quench, or how to kindle such sparkes.

The lost Sheepe is found. *Henry Smith.*

Robert Dickons confession upon my second Examination, wherein he declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see, upon Valentines *day was eight yeares, greene leaves, which was strange in Winter, for which cause I brought them home, and the leaves of the same Oake in Summer became red; it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeares.*

The matter of the second Vision.

FOure yeares after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my Judge) I found a leafe printed in my chamber next morning, with those six sentences, saving only the first line: which leafe, unlesse it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

THis time twelve month, I saw light in the shop alone, whereat I was astonished, and imagining with my selfe what it should meane, it came into my head to tell my fellowes, which came in and found me afraid, that I had seene an Angell in a flame of fire, which called me Elias, *and bade me write all that I had seene and heard: hereupon I remembring my former sights and dreames, thought to make me strange unto men, and so turned all that which I had seene, as if God had shewed me visions: Here is all the matter and summe of my supposed visions. To this confession I take God for my Judge, as I shall bee saved in the latter day: but to the other I never swore, though I was never so often examined.*

Robert Dickons.

Upon this he yeelded up his Books into my hands, which I have, and keep; and now he hath nothing to shew for that false title.

Henry Smith.

THE LOST SHEEPE IS FOUND.

1 JOHN 4. 1.

Prove the Spirits, whether they are of God, or no.

NEither too bold, nor too credulous, as *Iohn* sent to Christ, *art thou he that commeth, or looke we for another?* So send I unto him which calleth himselfe *Elias*, Art thou hee which was prophesied, or is he come already? But will *Elias* answer as well for himselfe, as Christ proved his authoritie to S. *Iohn*? Goe your way and bring word againe to *Iohn* what things yee have seene and heard, how that the blinde see againe, the lame goe, the lepers are cleansed, the deafe heare, the dead rise, the poore receive the Gospell. Those tokens the Lord used for an answer, because he would not that men should indanger their salvation, to beleeve every man that calleth himselfe Christ, or *Elias*, or a Prophet, unlesse he bring the testimony of the Holy Ghost in fulnesse of power: therefore hee requireth himselfe, if I doe not the works that no man doth, beleeve me not. Therefore he saith againe, The workes that I doe, beare witnesse of me, that the Father hath sent mee: therefore it is written, All that heard him, were astonied at his understanding and answers: therefore the servants came backe, and could not bring him, but told the Pharisies how their hearts were striken, No man ever spake as this man speakes. Therefore it is written of *Stephen*, they could not resist his wisdome and the spirit by which hee spake: Therefore the Disciples would

Luke 7.

Matth. 24.

Iohn 10.

Iohn 5.

Luke 2.

Iohn 7.

Acts 6.

would not receive *Paul* before *Barnabas* gave witnes of him : Therefore all the Prophets propheſied of Chriſts comming, that when he came we ſhould know him, and receive our ſalvation : therfore Chriſt hath foretold us all the tokens of his ſecond comming, and all the ſignes which ſhall go before his day of judgement : and as he had left nothing out, he ſaith in a full concluſion, take heed, let no man deceive you, I have ſhewed you all things before. But what hath *Elias* done? or what hath *Elias* ſpoken? or who cannot diſpute with *Elias*? or who giveth witnes of *Elias*? or who hath propheſied of *Elias*? or who had received *Elias*? or who hath ſaid, of a truth this is a Prophet? O how neceſſary had it been, that Chriſt amongſt all other tokens of his comming, ſhould eſpecially have noted unto us that *Elias* that great Prophet, that crier, that trumpet, that deſtroier, that *Noah*, that *Lot*, that ſoldier of the Lord, that Son of righteouſnes, that man which no man ſhall accuſe of ſin, if there had been any ſuch to come? ſure we would have reſpected more that ſigne, than all the reſt. But ſo it is that Chriſt hath forewarned us of many falſe prophets, but of any one ſingular Prophet of God, he hath not in all his tokens once remembred. Alas, *Elias*, where waſt thou that the Lord did ſo forget thee? hath the Lord revealed all tokens unto us, & yet wilt thou be a token above number? He that commeth in without his wedding garment, ſhal be thruſt out, and ſhame ſhall come upon him which is without ſhame.

Is it enough for our beleefe, to ſay, that an Angell called thee *Elias*? Satan is transformed into an Angell of light: ſearch the ſcriptures, ſaith Chriſt, thoſe be they which teſtifie of me. Will it excuſe *Adam*, to ſay, the woman deceived me? Be not deceived, ſaith Chriſt: if an Angell from heaven teach you any other doctrine than this, beleeve him not: he whom God hath ſent, ſpeaketh the words of God. If ye continue in my word, then are you my very diſciples: he which hath the gift of prophecy, let him have it according to the faith. You ſay, we are in true religion: if thou wert *Elias*, thou wouldeſt let us ſo continue. Why are we in the true religion? becauſe we truly beleeve the Scriptures: but the Scriptures ſo plainly

Acts 9.
Acts 3.24.
Mar. 13.23.
Iohn 7.40.
Mar. 13.6.
Mat. 22.
Iohn 5.39.
Gal. 1.8.
Iohn 3.
Iohn 8.
Rom. 12.

ly, ſo often, ſo vehemently point unto us, that *Elias* is come already, that now we cannot beleeve him that calleth himſelfe *Elias*, unleſſe wee falſifie the word of God. You therefore which ſay we ſtand in the true faith, & yet would inveigle us from the faith which wee do hold, to beleeve contrary to his infallible Word, have a ſecret meaning to call us to one hereſie after another, which he may eaſily do, whoſoever can prove the Sonne of man a lyer, and go under the name of *Elias*. It is hard for thee to kicke againſt the pricke. Read, ſee, and behold, how the ſpirit conſents againſt thee: I ſay unto you that *Elias* is come already, and they knew him not, but have done to him what ſoever they liſted.

Acts 9.5.

Mat.17.

All the Prophets and the Law it ſelfe propheſied unto *John*; and if ye will beleeve it, this is *Elias* which was for to come: hee that hath eares to heare, let him heare. *Elias* verily when he commeth, firſt reſtoreth all things; but I ſay unto you, *Elias* is come, and they have done unto him what they would, as it is written of him: *John* ſhall go before him in the ſpirit and power of *Elias*, to turne the hearts of the fathers to their children. What ſay you to all theſe which beare witneſſe againſt you? Do all the Evangeliſts ſpeake in Parables? Was not *Elias* come, becauſe they knew him not? If the Scribes and Phariſees had taken *John* for *Elias*, then would you have ſaid the cauſe is plaine: for all men beleeve that *Elias* is come. But now the Scribes knew him not: though Chriſt ſay, hee is come, yet you will not know him: What is this but to confeſſe the Scribes, and deny Chriſt? You therefore which ſpeake not the words of God, are not ſent of God: you which continue not in his ſaying, are not his Diſciple: you which propheſie not according to the faith, have not the right gift of Prophecie. This is the ſentence of truth, under which if *Elias* fall, all the falſe prophets cannot raiſe him up againe.

Mat 11.

Mar.3.

Mat.14.10.

Luke 1.17.

Iohn 3.

Iohn 8.

Rom.12.

Now ſhew thy teſtimony *Elias*, thou art of age, anſwer for thy ſelfe. How many *Eliaſes* will you make? or of what *Elias* did Chriſt ſpeake? his Diſciples underſtood him of *John*, for unto him the Jewes had done what they would:

Iohn 9.13.

Mat.17.

Mal.4.

would: or what *Elias* was to be fulfilled? not hee that was propheſied? or what *Elias* did the Scribes thinke ſhould firſt come, before the Sonne of man ſhould riſe from the dead? or to what propheeie did they leane, why they ſhould looke for *Elias*? did they not ſtand upon the propheeie of *Malachie*? Yea no queſtion, for they had no other to truſt unto: but Chriſt made anſwer to his Diſciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias of Malachie* was come already: for they knew no other but of *Malachie*: and the Apoſtles asked him in their meaning; to give anſwer unto the Scribes. If Chriſt ſay, *Elias* is come already, doth he not meane that *Elias* which was propheſied and expected, is come already, that the Scripture might bee found true? No truth can ſay that hee meant any other: then if *Elias* which was propheſied, be come alreadie, how canſt thou bee he which was propheſied? The Apoſtles ſaid, the Scribes looked for *Elias*; Chriſt ſaid *Elias* is come already: is not this as much as if he had ſaid, Let them looke for him no more, for hee that is come ſhall not come againe: if wee were now to looke for another, he that comes not in at the doore, is not the right ſhepheard, and you are as worthy to bee welcome, as he which comes before hee be bidden: but if you had done wiſely, you would have come before Chriſt, ere he had broached theſe things to the people, then if you had made this tale, and framed your matters cunningly, perhaps ſome credulous perſon would have ſaid, This may bee *Elias*. If Chriſt had not come when Chriſt came, then Saint *Patricke* had beene Chriſt. Can you not be content to thinke as the Apoſtles did? Sure it is, they knew not that any *Elias* ſhould ariſe in thoſe dayes, but accounted the Propheeie of *Malachie* fulfilled, when they heard Chriſt give ſentence thereof, and they all in one ſpirit underſtood him of *Iohn*. Furthermore all the Prophets propheſied to *Iohn*, but after *Iohn* we reade of no Prophet, but the Miniſters of the Lord. So that if you will interpret a Prophet as they were in the old law, by this ſentence, you cannot be a Prophet, but if you ſay that place of *Mathew* is not ſo to be underſtood, then you

Mala.4.5.

Mat.17.10.

You have as much reaſon for *Elias*, as the Iewes that thought Chriſt called for *Elias* when he ſaid, *Eli, Eli, lamaſabachthani*. *Pſal.78.39.* *Iohn 10.*

An Iriſh devotion.

Mat.17.19. *Mat.11.*

must

must needs construe it thus, that all the Prophets prophesied to *John*, that is, that all, which any of the Prophets said to *Elias*, they prophesied in meaning to *John*, and so *Malachies* prophecy is fulfilled in *John*. Thus *Matthew* construeth himselfe in the next verse, saying, This *John*, to whom the Prophets propesied, is the *Elias* which was to come.

Luke 17.

You grant that *John* had the spirit, the power and office of *Elias*, and that he did fulfill his duty: stand there, for in this point *Lukes* words doe agree with the words of *Malachie*. Now demand I of you, whether names bee any thing with God, and when the spirit prophesied a Prophet, whether he prophesied the name, or the office & the power? Christ had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, hee meant not that *Elias* which was taken up in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, Hee shall goe before him in the spirit and power of *Elias*. The prophecie is fulfilled, when the thing prophesied is come to passe, and that is done which was spoken. Hee is not a Prophet that beares the name of a Prophet, but hee that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you bee *Elias* at all, you are *Elias* as well at one time as at another!

John 8.

Luke 1.

Elizabeth could not chuse but call her sonne *John*. *Marie* was warned before shee was delivered, to call her fruit *Jesus*. Your Angell speakes to none but to your selfe: Makes God Prophets in such secret? The holy Ghost lighteneth upon Christ in the likenesse of a Dove, that *John* might see and beare witnesse: *Paul* was stricken down to the ground in the sight of all his companions: a voyce came from Heaven that the people heard, and Jesus answered, This voyce was not because of mee, but for your sakes: but of this Angell I may say, he which intendeth evill hateth light. But *John* said, I am not *Elias*: but said well, for *Elias* was taken up into Heaven, and nothing was prophesied to come againe, but one in the

Luke 3.
Acts 9.
John 12.

John 1.

spirit

ſpirit and power of *Elias*, (as I have proved before) and this was *Iohn*, but hee would not call himſelfe *Elias*, nor ſay hee came in the ſpirit and power of *Elias*, though God had given him both his Spirit and power. This was *Iohns* modeſtie, to humble himſelfe, as Chriſt advanced him: ſo hee ſaid, I am not a Prophet, and yet hee was a Prophet, and more than a Prophet. Thou child (ſaith his Father) ſhalt be called a Prophet of the higheſt. So little, *Iohn* reſpected the name of *Elias* or of a Prophet. But are the Prophets of the old Teſtament, or the Prophets of the new Teſtament to bee fulfilled in our dayes? I thought the Prophets had determined about Chriſt, and that Chriſt had propheſied of us: thus S. *Paul* taught the Hebrewes before *Elias* came: hold faſt *Elias*, for if this be true, thy kingdome is but ſhort. But I come nearer unto you, doe you beleeve, as S. *Iohn*, as a Prophet, or an Apoſtle? Then you can ſhew me your faith by your workes. Theſe tokens, ſaith Chriſt, ſhall follow them that beleeve: They ſhall caſt out devils in my name, they ſhall ſpeake with tongues, they ſhall drive away Serpents: if they drinke poyſon, it ſhall not hurt them, and they ſhall heale the ſicke, by laying on their hands. If you cannot doe all theſe, or none of theſe, then I may beleeve as well as *Elias*: ſhall he that is full of the Holy Ghoſt be unable to yeeld one token of faith? hold faſt *Elias*. But whether you be a true Prophet or a falſe, yet you ſhall have power to caſt out devils, for the falſe prophets ſhall come unto mee (ſaith Chriſt) and ſhall ſay, wee have caſt out devils in thy name. But if thou be but a pettifogger, and have no cunning, but ſet a face on things, then take heed how you adjure theſe ſpirits, leſt they turne upon you againe, and ſay, Jeſus I know, and *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomſoever thou ſerveſt, the ſame ſhall pay to thee thy wages. Yet a little nearer to you, you ask your brother, as I read in a peece of a letter, under your name, If I be a falſe Prophet, what falſe doctrine have I taught? Indeed if you were the Prophet of God, the Holy Ghoſt ſhould ſpeake within you, and the Spirit of truth ſhould leade you into all truth, as it is written. And if you had the Spirit of *Iohn*,

Luke 1.

Hebr. 11.

Marke 16.

Luke 1. 15.

Matth. 7. 22.

Iohn 16.

Luke 11.

2 King 2.14. *Iohn*, as *Iohn* had of *Elias*, then you shall be full of the Holy Ghost from your mothers wombe. The Prophet of God cannot speake, but that which God puts into his mouth; but you erre, and that against God, and against his Word, and yet you

1 aske what false doctrine have I taught? First, you call your selfe *Elias*, to which now I say no more, but set you the ensam-

Iohn 5. ple of Christ, which you should follow. If I beare witnesse of

2 my selfe, my witnesse is not true. You presume further, that Christ descended into hell both in soule and body: which is so absurd, that never either Protestant or Hereticke avouched: the Creed saith plainly, his body was buried, and if in this Article we doe not beleeve truly, how say you that wee are in the true religion, which are not yet come to the know-

3 ledge of our salvation? You avouch stifly that the Patriarkes before Christ remained in hell, where was no darknesse but light; I stand not to refell absurdities, I rather looke for your proofe, than you to expect my confutation: some have said, in *Abrahams* bosome, some in *Limbo Patrum*, some in Heaven, and some in Hell: but shew me Scripture, or one Doctor, or true Professor since the world began, which ever said as *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate Hell is, and to what purpose it serveth, since Christ fetched his Patriarkes

4 forth of it. You say that Christ knew all things saving the day of the Resurrection: which will not stand with his humanitie, for so he knew not all things; nor with his Deitie, for so he knew the day of Resurrection, and all things else. In this point you over-shoot your selfe for want of learning to distinguish of the two natures in Christ, whereby I perceive there is nothing in you, but that which is of Practice, and you know no more than you have learned at Schoole:

5 You pervert the words of *Matthew* 17. Hee saith *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so upon a false foundation you ground a busie argument to no purpose: shall this bee your proceedings to falsifie the truth to prove a lye? what doctrine

2 Thess. 2.3. is this that shal destroy all things? Antichrist is called the son

of

of perdition, because he destroyeth other, and shall be destroyed himselfe. My power, saith *Paul*, is to edification, not to destruction: construe thy words wisely, for if the sheepe heare his voyce, they will thinke that the Wolfe comes rather than the true Shepheard. Did *Iohn* thy office, and did he not destroy? Had *Iohn* thy power, and could he not destroy? In this word all thy doctrine is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall bee content to goe for a false Prophet, because thou hast changed the truth into a lie. You prophesie that your Father shal be cast over into ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first he beginneth with his Father: O miserable childe for whom his Father is accursed: was *Iohn Baptists* Father cast over into ignorance? was *Mary* accursed? did their cattell perish? No, thou shalt have joy and gladnesse, saith *Gabriel* to *Zacharias*, *Elizabeth* was filled with the Holy Ghost, saith *Luke*; Blessed art thou among women, saith the Angel. Is it true *Elias*? this will go hard on thy side. You would beare men in hand, that never plague, nor dearth, nor earthquake, nor waters shall touch your country, so long as you continue amongst them. This is more than ever was granted Christ: what shall we think? they promise liberty, saith *Peter*, and they themselves are bond-servants. Ah Lord God (saith *Jeremy*) behold the Prophets say to them, yee shall not see the sword, neither shal famine come upon you, but I wil give you assured peace in this place. Then the Lord said unto him, they prophesie lies in my name. I have not sent them, I spake not to them, but they prophesie unto you a false vision, a divination, a vanitie, a deceitfulnesse of their owne heart, and they themselves shall perish by the plagues, from which they exempt their Countrey, without my commandement. You avouch that Religion is most sincerely professed, & throughly purged from ceremonies in *England*: Now I would that *Elias* were not a false Prophet. But here I descrie, that *Elias* the Prophet knoweth not what is done beyond seas. NB *Elias*.

Gal. 1. 10.

Luke 1. 17.

6.

7.

Ier. 14. 13.

8.

Geneva:

Geneva is yet to learne of *England*. I would all the wisedome of *Elias* could move *England* to learne of her sister *Geneva*, then should we have more Religion, and lesse Ceremonies.

9. You pretend that *Calvin* was a good man, and yet in your
10. Article of Christs descent, you make him a plaine reprobate, for he never beleeved as *Elias* doth. You terme your three apparitions, visions, and yet you doe say they were true; wherein you will beguile your selfe, because you goe further than your knowledge: you know not what a vision
Acts 12. meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of truths, and seemings together, as though you could dreame and bee awake: either all must bee a vision, or part of a vision, all truth, or no truth. You say, your soule was taken from your
2. *Cor.* 12. 11. body, indeed Saint *Paul* durst not say so, lest any man
11. should thinke of him, above that which hee did see him to bee, and that hee heard of him: but *Elias* had need speake for himselfe, for no man will speak for him. But Christ saith,
John 14. the word which I speak is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Prophet, hee proves not as we doe, by *Scriptum est*, but doth speake as one that hath some authoritie, *ipse dixit*: for how would you have him prove else that hee walked upon the clouds, and that the roofe opened to let forth his soule? I feare his time is not yet come to prove this by *Scriptum est*. But what saith *Paul*? Say I these things of my selfe? saith not the Law the same also? This geere will not hold, *Elias*, you did not looke well at the knitting, how these things would agree.

2. *Cor.* 12. 6. *Paul* refraineth to glory of himselfe, because men should
12. not account him above that which they saw in him, *Elias* boasteth himselfe of secret visions, because hee would that men should account of him above that which they see in him
Mat. 16. 20. so he: Christ would not be known before his time, *Elias* will bee a Prophet before he can propheſie. Be ye followers of me
1. *Cor.* 11. 1. saith *Paul*, and looke on them that walke so, as ye have us

for

for an example: therefore fashion thy selfe to *Paul*, and wee will looke on thee: for he that commendeth himselfe is not allowed, but he whom the Lord commendeth. Is this man likely to have revelations, which cannot reveale any more unto us than wee know? God did beare witnesse unto the doctrine of the Apostles, with signes and wonders, divers miracles and gifts of the Holy Ghost. Is *Elias* also among the Apostles? Well: he is the least of the Apostles, wee will not looke for wonders, we will crave but truth. *Heb.* 2.

The Prophet which speaketh a word which I have not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? marke if the thing bee not, nor come to passe, then the Lord hath not spoken, but presumption. *Deut.* 18. 20.

Is it come to passe that the word of *Matthew*, Restore, is turned to destroy? Is it come to passe, that *England* is before *Geneva* in sincere profession? we see (alas) it is not so: therefore wee know the Lord hath not spoken to this man, but he speaketh of himselfe, therefore thou shalt not bee afraid of him, saith God. You were sicke as nature inclined, and you say that the Angel prophesied you should be a Leaper: you were bound prentise as others bee, and you say the Angel prophesied you should be a bond-man: your Countrey hath done well, as many moe: And you say the Angel prophesied it should fare well for your sake. This is to prophesie of the weather, when the time is past. Who cannot have enough of such Angels, if men would beleeve them? yet *Hanno* wrought with more credit than this, hee taught birds to sing, *Hanno is a God*, and when they had learned their lesson, he lets them flye in the ayre, and wheresoever they came, they cryed, *Hanno is a God*. This had some miracle in it, but *Elias* will face us out with a card of tenne.

This is but a young Devil. You affirme, that at the desire of the proud, *Elias* is beheaded: this is Propheticie indeede, it passeth my understanding. The Spirit of truth speaketh plainly to edifie in truth, and giveth un-

derstanding to the simple, but the Spirit of Sathan leadeth
Psal.1.19. mens mindes, to construe his saying as they list, that under ambiguous words he might sow erronious opinions, & contention amongst men. These are the wels without water, or
2.Pet. those which bee deepe that men can draw no water out of them. This sentence cannot be verified, unlesse you make *Iohn Eliot*: and so we receive your *submittimus*: see how Satan shall be taken in his owne snares. You demand confidently, if I bee a false Prophet, what evill ever have I done? or where is the person that can accuse mee of sinne? Christ might very well say so, which had power and reigned over sinne: but *Eliot* is a man subject to infirmities, as we are, so
Iames 5. saith *Iames*: But was there any Prophet or Apostle whom man could not accuse of sinne? O *Salomon*, thou wast not the wisest man, if a child be wiser than thou. O *David*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a simple Prentises; if no man rebuke thee of sinne, thou hast no faithfull friend; if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe wiser than the wisest, and thou hast said,
Psal.89. I am purer than hee which is a man after Gods owne heart. Woe bee to that holinesse which leadeth in hypocrisie unto damnation. Indeed I heare well of your conversation towards all men, and I am heartily sorry, that such a good life should impart credit unto a false doctrine: I lament that the wisedome of the flesh should be readier to godly workes than the wisdom of the spirit. It may pitty a good heart that a body so well mortified from sinne, should not have a spirit fitted unto it. But what doe you thinke of these false Prophets? shall they not make a shew of godlinesse? shall they not set forth a kind of good works, (as the Papists doe to merit heaven?) yea, no doubt, else Christ would never
Mat.23.27. have said, They shall be able (if it were possible) to seduce
2.Cor.11.14. the Elect. Satan himselfe is transformed into an Angel of light, therefore it is no great thing if his ministers be transformed into the Ministers of righteousnesse. The damsell
Acts 16. cried after *Paul* and *Barnabas*, These men are the servants of

of

of the most high God, which shew unto us the way of salvation, and yet she had a foule spirit; *Judas* kissed, and yet he betrayed: *Pilate* washed his hands, and yet he was guilty; Sathan alleaged Scripture, & yet he was but a divell; some preach Christ of envy and strife, and some of good will, saith *Paul*. If the false Prophets rise not in these dayes, when shall they come? if they confesse not many truths, how shall their lies be credited? if they make not a shew of Good works, how shall they be held for Prophets? Whatsoever thou art, *Elias*; the false Prophets shall come daily, they shall come in sheepes cloathing, and they shall call themselves great men: and they shall speak strange words, they shall work wonderfull things, and they shall seeme holy amongst men, and shall deceive many, but the end shall try them. *Judas* received thirty pieces, but after he cast them downe: Thou mayst win glory among some, but when desperation shall see from whence his torments came, then they shall cry, Woe unto that Prophet. Woe unto that Prophet. Cast downe those thirty peeces, if thou be not a child of perdition as *Judas* was, cast down thy false name, cast down all which thou hopest to gaine by that cursed spirit: dost thou not know that he is a lyer? what dost thou look for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*; if it be such a glory to be called a false Prophet, why dost thou call thy selfe a true Prophet, and detract from thy praise? if thou hast not thy reward here, where wilt thou call for it? is the dragon become so familiar? is hell fire become so tolerable, that any man should look for ease with the divell and make his pastime to lead a number after him into hell? Truly *Elias*, thou canst not seduce the Elect, for their names are written in the book of life, and the Lord hath promised, no man shall pluck them out of my hands. Alas wilt thou lose thy selfe, to lose those that are the children of perdition already? This is a strong delusion, yet a little secret to thee, and if thou canst suffer me, even to thy heart, thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man: wilt thou

Phil. 1. 15.

Gal. 2. 18.

John. 10.

Gal. 1.

thou teach the truth? thou sayest we know that already: but yet thou wilt labour with us, and preach together. It is spoken like a friend, why then canst thou not joyne thy selfe with the disciples? Why doth not the spirit put into their hearts to receive thee? if God had sent thee to us, no doubt he would have sent us to thee, that as many as be elected, might beleeve; for so did the Iewes when *Peter came*: and so did the Gentiles where *Paul* preached: and as the Angell warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will do nothing, but he revealeth his secrets to his servants and Prophets. Amongst the people, some said he is *Elias*, some *John Baptist*, some a Prophet; but the disciples had him strait before he told them, Thou art the sonne of the living God. For the spirits of the Prophets are subject to the Prophets: so saith *Paul* which had the spirit of God. My sheep know my voyce, (saith Christ) but a stranger they will not follow. What Prophet is he that the spirit brooketh not, and the elect do not beleeve? It is I, saith *Elias*, and none else: God grant that never false Prophets find no more credit.

Act. 14.
Act. 10.
Amos 3.7.
Matth. 16.
1. *Cor.* 14.
John 10.

But you pretend your time is not yet come, &c. Nay *Elias*, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe yet not beleeve, or is not your time yet come, wherein men shall beleeve you? Why then do you speak for credit before your time? or why doe you bid us beleeve you: I am weary of these tales, and have beene too long in reproving that spirit, which I trust no brother will beleeve: Marke therefore, you shall heare, in a word, all which I have spoken: you which beare witnesse of your selfe, which have done nothing wonderfull, which speak like other men, which cannot answer in disputation, of whom no Disciple beareth witnesse, of whom no Prophet hath prophesied, whom no Brother hath received, which are not in the number of all the tokens; which come without your wedding garment, which prophesie not according to the faith, which lead us from our beleefe, which make the Son of man a lier, which construe the simplicity of the Apostles, in parables, and figures, which confesse

Mat. 17. 12.
Luke 1.

the

the Scribes, and denie Chriſt, which preſume Chriſt did not reſpect the propheſie, which come before you be bidden, which come in at the wrong dore, which come to propheſie when the Prophets are gone, which think not as the Apoſtles did, which underſtand not Chriſt as his diſciples, which make the ſpirit propheſie names, which were not called *Elias* from your birth, whoſe Angell ſpeakes to none but your ſelfe, which claime your calling from the propheſie of the old teſtament fulfilled before Chriſt, which have not the tokens which follow them that beleeve, which come to deſtroy, whoſe father is accurſed, which priviledge your countrey above all the promiſes that were granted to Chriſt, which teach falſe doctrine, which pervert the text of the Scripture, which propheſie of things when they are paſt, which ſpeak darkly to divers ſenſes, which caſt your ſelfe in your own ſayings, which proclaime, who can accuſe me of ſin, which glory of your ſelfe above that which all men ſee in you, which will be wiſer than the wiſeſt, and more righteous than hee which is a choſen man after Gods own heart, which riſe in theſe ſuſpicious dayes, which make a ſhew of holineſſe, which confeſſe truths to infer lies, which cannot joyne your ſelfe to the diſciples: What are you a true Prophet or a falſe? if theſe be the marks of a true Prophet, how ſhall we trie ſpirits of Satan? our religion taketh theſe for the marks of a falſe Prophet. *Elias* ſaith, we beleeve the truth: therfore he which takes *Elias* with all theſe markes for a true Prophet, by *Elias* own ſentence, is in a wrong beleefe: let us therefore keep the profeſſion of our hope without wavering, for he is faithfull that promiſed, Be not ſuddenly moved from your mind, nor troubled neither by ſpirit, neither by word, neither by lettter as it were from us. If a dreamer or Prophet riſe amongſt you, and give you a ſigne or wonder, and the ſame ſigne come to paſſe, and he notwithſtanding ſay, let us go another way: ye ſhall not hearken unto his words, for the Lord proveth you to know whether you love him with all your heart. The Prophet, at whom *Jeroboam* ſtretched out his hand, was charged by word from heaven, neither to eat nor to drink, nor

Heb. 10 23.
2. *Theſ.* 2. 2.
Deut. 13. 1.
1. *King.* 13.

turne againe the same way he came, but he was gone; a man of Bethel overtook him, and said; I am a Prophet also as thou art, and an Angell spake unto me, bring him again to thy house, and let him eat and drink with thee, but hee lied unto him, yet he went with him, and did eat: but as they sate at the table, the Lord spake to the man of Bethel, because thou hast not done as the Lord command thee, but turned againe and eaten, thou shalt not come home to bee buried with thy fathers. And as hee was gone, a Lion met him be the way, and slew him. God spake once to *Balaam* but *Balaam* besought God to speak unto him againe, and so the foolish Prophet was rebuked of his Asse, because hee tempted God to alter his commandement. How long looke we after deceitfull signes? how long hault wee betweene two opinions? If the Apostles speak the truth, beleeve them, if *Elias* speak the truth, heare him: a Prentice in Mansfield calleth himselfe *Elias*: but *Thomas* will not beleeve, how shall *Thomas* be made to beleeve? Put to thy hand *Thomas*, and feele my wound. So shew me thy testimony *Elias*, let me feele your heart, let me see your works, let me heare your faith, your wisedome, your knowledge, and what you can foretell to come. If you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not known the truth, I would have thought this man had spoken truth.

1. King. 18.

Ioan 20.

God is my witnesse, I have suffered the spirit to speake unto thee, because I seeke thy conversion, but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings, when Satan shall not help thee, the rack must prove this doctrine: wilt thou heap God and the Divell, and man upon thee all at once? O wretched creature, and miserable Prophet, who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall rejoyce, & I will be glad over thee: so I, which have gone thus far, to bring thee unto Christ, if thy portion be amongst the righteous, and thou hast an houre yet wherein thou shalt be called, if thou canst goe with mee, and it may please the divine providence to

Prov 23.15

call thee at my voyce: I will sing prayses, I will give thanks, I will say unto my soule in all her troubles, Rejoyce my soule, remember since thou prayedst for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy conversion shall not be hid from *Israel*: pitty thy selfe before the day of payment, and alwayes remember the sentence of *Gamaliel*, which never lighted false: If thou be not of God, thou shalt come to nought; and thy end shall be worse than thy beginning. *Act* 5. 31.

VV

IOHN. 12. 48.

The word that I have spoken, the same shall judge you in the last day.

FINIS.

Queſtions gathered out of his owne Confeſſion, by Henry Smith; *which are yet unanſwered.*

VVHether you are ſure you ſhall live theſe three yeares, becauſe you ſay, after three yeares you muſt preach?

Whether may a man expect viſions from God, becauſe you ſay, for theſe three yeares you are to looke for more viſions?

Whether ſhall you be able at any time to interpret the truth of the Scripture in all places without error, better than all the Doctors?

One of your ſentences ſaith, you ſhall live chaſt in wedlock: when muſt you take a wife? and why ſhould you not rather continue ſingle?

Whether there hath beene neither peſtilence, nor dearth, nor warre, nor earthquake in your country theſe five yeeres, nor ſhall be any time of your continuance there, becauſe the Angell ſo promiſed? is this more than ever was granted to Chriſt?

What Bible or tranſlation meane you when you ſay, this Bible is truly tranſlated?

Whether it be neceſſary to ſalvation, to beleeve all the articles of the Creed?

Whether any man ſince the Apoſtles, did ſtand ſo right in the whole doctrine of the Scripture, that hee did hold and beleeve the true interpretation of all the words and ſayings through all the Prophets, and Apoſtles in all the Bible?

Whether predeſtination, election, &c. are to be preached unto lay men? What free-will had *Adam*, and what free-will remaineth unto us?

What Scriptures are canonicall, & which are not canonical?

Whether

Whether a man may marry his childe with a Papist, or other heretick, hoping to convert him?

Whether Ministers should have livings or stipends?

Whether, in some cases, a Minister may not be non-resident?

Whether Hereticks, living to themselves, without corrupting others, are to be punished with death?

Whether Satan knoweth the inward thoughts, further than by the outward habit of the body, and whether he can read and say, *Verbum caro factum est*.

Whether Christ was, or is, or shall be known, and preached unto all nations of the world?

Where is hell? and what shall be the manner of punishment there to the reprobate?

What think you of the Antipodes, and those monstrous people which live in *Asia*, and of monsters in generall?

What think you of that saying of Christ, This day shalt thou be with me in Paradise? what kind of place is this, and where, and to what purpose now it serveth? and whether it was a materiall Apple that *Adam* did eat?

How esteeme you of Astronomie, Physiognomy, Palmistrie, casting of a figure, of musick in the Church? &c.

What think you of our Common prayer book & Letany?

What esteeme you of Fairies, Hobgoblins, &c. Whether their mony be true, and how they have it?

Whether should one meaning to be a Preacher, first study the Arts, or else study nothing but Divinity, as you have done?

Whether the font, surplesse, cappes, tippets, belles, holydayes, fasting dayes, and such like ceremonies, are better observed, or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest religion, and most reformed to the Primitive Church?

What is meant by the Prison in *Peter*, whether Christ descended in spirit?

Whether our joyes in heaven shall be, to all equall, and

the torments in hell, to every one alike? and whether wee shall see, and know one another.

Where was the soule of *Lazarus*, while his body was in the grave?

Whether *Elizeus* cursing the little children, did not sin.

At what age and stature shall all rise, in the resurrection? and whether the wounds and scars shall remaine in our bodies glorified.

What think ye of the Scribes in the third of *Marke*, that said, Christ had an uncleane spirit, and casted out divels by *Belzebub*, did they sinne against the holy Ghost?

Whether images be in no respect tolerable, and whether a man remembring Christ by seeing the crosse, doth sinne.

Which is the greatest sinne that reigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part it is placed in the body?

In what estate shall the Sunne, and Moone, the heavens, and elements be after the last day, when there shall be no creature upon earth?

What think you of playes, and representing divine matters, as in pageants?

Whether all things amongst the faithfull Christians ought to bee common? *Acts* 4. 32.

What do you think concerning the Bishopping of children?

What Citie is described of *John* in the seventeenth of his Revelation?

Whether did the Apostles know sufficiently their salvation, before Christ died and rose again?

Answer to every poynt, or yeeld.

Henry Smith of Husbands Boreswell, at the commandement of the right worshipfull his Vncle, Master Brian Cave, Knight Sheriffe of Worcester shire.

FINIS.